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The Enchanted Horse

By Jack Hustad

FROM THE EXOTIC TALES of the Arabian Nights comes the legend of the enchanted horse. I often wonder if the folks of our village wish they owned such a horse.

A Hindu owned a horse which could fly, and he offered the enchanted animal to the Sultan in exchange for the princess. If the Sultan wished to visit Bengal or Pakistan he would call for the horse. When the business of government got overbearing he could quickly withdraw to his private fortress of peace and solitude. How impressive to greet visiting Shahs and Sultans by descending from the heavens. And he could ascend to the heavens in escape from nagging wives and every kind of perplexing problem.

Haven't you at some time of trouble wished for an enchanted horse? I'll guess that each of my readers has one secretly corralled, hidden from the rest of the villagers. We all have our means of escape.

Hostility is an enchanted horse. Hateful attitudes build up within us, cemented by pride, jealousy and envy. To blow off steam at your mate, to openly hate the Russians and inwardly hate Negroes, to be gossiping and haughty, is to ride the enchanted horse.

Who rides the enchanted horse? The teen-ager who couldn't care less. The husband who seeks diversion from his family. A business man who exploits competitors or employees. The woman who covers her shortcomings with thin garments of social self-seeking. The bereaved who can't believe life can go on. Those who seek to be pitied and coddled. Any attempt to flee from reality is to ride the enchanted horse.

The rain and sunshine, sickness, death and despair, fall on the just and unjust. We need to learn to live with ourselves, to bear our burdens. The Christian doesn't need an enchanted horse. He has a loving God who heals the diseases of doubt, despair and delusion. Escape from the realities of life can be achieved atop the enchanted horse, but at the expense of fulness of life.

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Cover Photo: Carved from solid t this Head of Christ by a Java pa was presented to the Protes Churches of New Zealand as a g will gift from the Chinese churc Semarang, Java.

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The Hans Schwarz family with mementoes from New Guinea. Hans is holding a stone ax and Sigmar, 16, a large conch shell. At right is Hart, 20.

My Times Are in Thy Hand

By John Nyberg

. . . I trust in Thee, O Lord,
I say Thou art my God!
My times are in Thy hands;
Deliver me from the hand of my enemies and persecutors!
Let Thy face to shine upon Thy servant;
Save me in Thy steadfast love!

From the 31st Psalm

A FORMER LAY MISSIONARY who lived through a nightmare of communist imprisonment while thousands around him died said today he believes the degree to which Americans are willing to sacrifice will determine how well free nations meet the menace of communist totalitarianism.

"The root of all evil, as I see it," said Hans Schwarz, "is atheistic communism. In order to combat it, we must go on the offensive throughout the world in behalf of the free way of life.

"To do the job," continued Schwarz, "will require a new dedication, a new sense of purpose by every American. We must either wake up . . . or we will be blown up."

"And," he added, "we can pray. Prayer is still the mightiest force in the world. Let us ask God in His Grace, to rid the world of the evil of communism."

Schwarz, former manager of the Omaha, Nebraska, branch of The Wartburg Press, has arrived in Minneapolis to serve as retail sales manager of Augsburg Publishing House.

In the 1930s Schwarz was business manager of the American Lutheran Church mission field in New Guinea. Then, following a seven-year tour of duty, he and his wife left on furlough. Shortly afterwards, he said, "the roof caved in."

They set out for the United States by way of Germany, intending to stay there for half the furlough. About the time they were ready to leave Germany, however, war had broken out and they were trapped. As German citizens they were unable to obtain exit permits. (Schwarz had emigrated to the United States in 1928 and had fulfilled only three and-a-half years of a five-year American citizenship requirement when he left for New Guinea.)

For a while Schwarz worked in offices of the German branch of the New Guinea Mission, but in April, 1940, he was drafted for military service. After four years of office work in the army, he was sent to a combat unit in Poland, assigned to the defense of Poznan. Against overwhelming odds, the defense quickly crumbled. Schwarz said two-thirds of the city's 30,000 defenders were killed. Most of the rest, like himself, were wounded and taken prisoner by the Russians.

"During the first four days of captivity," Schwarz recounted, "we were given one meal a day—a pint of boiled water with some potatoes cooked in it. On the fifth day we were transferred to another camp for wounded prisoners. This was located in the former castle of Poznan.

"We had to climb over piles and piles of dead bodies on the first and second floors before we reached the upper stories. In the following five days we had nothing to eat or drink. Hundreds of men died each day. The living were too weak to carry the dead down the narrow, winding steps of the castle to bury them. So they were pushed out of the windows of the upper stories. Thousands of human bodies were still lying in the courtyard when we left the place early in March, 1945."

On one occasion, he said, he was among 200 wounded prisoners lined up before a firing squad. As the squad was being given final instructions by Polish officers, a Russian officer happened along and saved the day. He was looking for a labor gang to repair a broken bridge over a nearby river and ordered the doomed men to do the job.

Adding sorely to the discomforts of prison life, Schwarz said, were armies of bedbugs and lice. One day the prisoners were ordered to remove all their clothes and send them out for de-lousing. Schwarz' clothes, however, failed to return.

"It was April and still cold in our underground quarters," he recalled. "I shivered my way to the dispensary barracks where they carried the dead out by the dozens each day. I hoped to get some clothing from the dead, as I could get none from the living. Most we naked corpses. Finally, one was brought out with shirt on, soiled beyond description. A good natur medic gave me permission to take it. I washed it three hours in icy water. Then a friend of mine led to a place where he had buried an extra pair of trouse These pants had been in the ground for at least month, but at that time they were worth their weig in gold to me, including the dirt that was on them.

"In trying to get a jacket I had to risk my life went back to the de-lousers and 'liberated' a coat would not be here today, had they caught me, and h God not been with me on that mission."

Schwarz has a vivid recollection of Easter Sund 1945.

"For a long time we were not permitted to ho divine services in the prison camp," he recalled. "O Easter Sunday, however, a former German army cha lain obtained permission from the Russian officers charge of the camp to conduct a brief prayer meeti in our underground quarters—at 4 o'clock in the mo ing.

"Men who probably never went to church at ho had tears running down their cheeks when the cha lain prayed with us and when we all joined in Lord's Prayer."

Schwarz said it was easy to tell the difference tween men who had God and Christ to cling to a those whose hearts were empty and embittered. Ma of the latter, he said, took their own lives.

In his own case, Schwarz said that Scripture ver were a source of hope and strength . . . such as 31st Psalm:

"I trust in Thee, O Lord,
I say Thou art my God!
My times are in Thy hand;
Deliver me from the hand of my enemies and
persecutors!
Let Thy face to shine upon Thy servant;
Save me in Thy steadfast love!"

Schwarz said that only once during seven mont imprisonment were they permitted to gather for H Communion.

"An old shack served as our church. A broken bo was the chalice, water the wine, and crumbs of br the 'wafers.'

"It was an unforgettable observance of the Lo Supper. Difference in 'denominations' didn't mat and nobody paid attention to the shabby clothing which the men had to appear at the Lord's table."

With the end of the war and liberation, Schwa weighing 90 pounds, set out for the small Bavar village where his wife and children lived. He reac the village after a six-day journey by rail, on foot, horse-drawn wagons, and by truck and car.

Missionaries to the Civilized

By Wilfred Bockelman

THERE WAS NO SHARING of experiences of encounters with cannibals, savages, or witch doctors as nearly 0 missionaries gathered at Bemidji, Minn., for a week-ng mission institute last month.

The several hundred at Bemidji were missionaries all ght, but of a different kind than is usually thought under that term. They were missionaries to two of e most civilized countries in the world—the United ates and Canada.

The seeming incongruity of sending missionaries to ople already civilized set the stage for a confronta-n with the real missionary task. Our usual concep-n of a missionary—totally inadequate, of course—ght or wrong—is of one who goes to a distant land here people live in filth, superstition, ignorance, disease, d poverty and to provide preachers of the gospel r their superstition, teachers for their ignorance, tech-cians to solve the problems of filth and poverty, and ctors to heal diseases.

Since the rise in the social, intellectual, and economic vel of a people virtually always follows as a by-product Christianization, the spiritual astigmatism of man has ten caused him to confuse civilization with Christian-and identify paganism with savagery.

Recognizing that a civilized country may, neverthe-s, be quite pagan, The American Lutheran Church ovides for a Division of American Missions. As a mat-of fact, 17.4 per cent or more than $3,000,000 of The LC's total 1961 budget of more than $18,000,000 is voted to this work. The plan for the new Church to begin 75 new home missions during the first year its operation, an average of one new church in about ery five days.

In most instances these new congregations are formed a nucleus of Lutherans from other congregations, o establish a beachhead from which a spiritual in-sion of the community is launched.

In some ways the task of American missions is even ore difficult than that of foreign missions. In the pics of New Guinea, where ignorance, superstition, d fear is so rife as to be immediately obvious to all, ere is no difficulty in identifying the enemy that must overcome. One of the problems of American missions that the enemy so camouflages himself that many peo-e are not even aware that he is around.

Many of the 456 gathered at the Home Mission Insti-te at Bemidji will be responsible for the home mis-n program in The ALC. Twenty-nine were members the staff or of the Board of the Division of Ameri-can Missions, who will be responsible for planning the mission program of the new Church; 246 were pastors of present mission congregations of the three merging bodies; eight were parish workers; and 173 were pastors' wives. Some of these pastors will undoubtedly be called to begin some of the new missions of The ALC.

The days were full at Bemidji—from 8 o'clock in the morning until 9:30 in the evening. Theoretically, several hours were to be free in the afternoon for recreation, but there were no days on which there was not at least one committee meeting during the recreation period. Committee meetings at 9:30 and 10 o'clock at night were the rule rather than the exception.

The days began with a 15-minute devotional period, followed by a good, stiff 50-minute lecture on theology. For theology more than anything else is the need of an America in which almost half of the people are not even interested enough to be listed as a member of the Church, let alone take church membership seriously.

The fundamental doctrines of God, sin, atonement, the Church, etc., formed the basis for the morning lectures by Dr. Alvin N. Rogness, president of Luther Theological Seminary in St. Paul.

Coming right to the core of the problem of paganism in a highly civilized country, Dr. Rogness said, "I often wish that the Lord would have given us three versions of the story of the prodigal son." The one, of course, is the one as we find it in Luke, he said, but for the others he wished that the Lord would have had the son who left home make wise investments of his money so that he would have become a successful business tycoon.

Then, all at once, this tycoon "comes to himself" and realizes that he is "in a far country" and needs to come home to the Father.

Or, the Lord could have had the prodigal become a politician and when he achieves the pinnacle of power over others, he too comes to himself and finds that he is in a far country, away from the Father.

People in highly civilized North America find it difficult to understand the lesson of the prodigal son, said Dr. Rogness. When two of their biggest problems are how to lose weight and where to park cars, they find it inconceivable to experience what it is like to live in a pigsty, or—worse yet—to realize that though a pigsty may be dressed up or concealed in the 20th century trappings of a split-level house, it is nonetheless a pigsty.

In his second lecture Dr. Rogness was even more incisive in his analysis of the predicament of a highly civilized nation that needs the gospel. Speaking on "The Shape of Sin," he pointed out that our usual understanding of sin is far too superficial.

"You don't really understand what sin is until you understand the height from which and the depth to which man has fallen," Dr. Rogness said. Modern science has penetrated deeply into an understanding of man by analyzing that part of man that is similar to other animals, he pointed out. But there is another side of man that cannot be analyzed in the laboratory, he added—that side that holds things in common with the angels and the archangels. Man is not only in a different class from the animals in the position that he once held, but also in that position to which he fell; for when man fell, he did not become like a puppy dog or a chipmunk, but he took on him some of the characteristics of a demon.

In essence, sin is a rebellion of the son against the father. Using the illustration of the insurrection against David, Dr. Rogness said that this would have been ignored had it been a mere peasant who rebelled. But it was Absalom, the son, the prince, who rebelled.

A civilized country that seldom if ever understands sin in these dimensions but thinks of it merely in terms of murder, robbery, and gross adultery finds it difficult to understand that it needs to be the object of mission work. At best it is concerned with finding ways of reducing crime and curing syphilis.

But a Church charged with the gospel message cannot settle for this. Beneath the high standard of living of the world's most civilized people it sees the basic need for security, or—to state it theologically—for forgiveness. To bring the assurance of forgiveness is the church's missionary task, whether it be foreign missions or home missions.

The missionaries gathered at Bemidji were there to receive new inspiration for their task and to share techniques for doing their task, as well as to learn new ones. Basic to the first were the theological lectures by Dr. Rogness and the Bible studies by the 94-year-old Bible scholar, Dr. Jacob Tanner. Prof. W. A. Poovey of Wartburg Seminary gave lectures on preaching. The study of techniques and sharing of experiences in the 10 workshops in such areas as evangelism, stewardship, parish education, parish administration, public relations, creative thinking, group dynamics, etc.

There is no lack of variety in the home mission program. "One thing I learned for sure," said one young missionary, "and that was that no matter what method or technique was suggested, some were for it and some were against it; some had found that it worked, and others found that it hadn't worked."

The very nature of home mission work is such th although the basic need of all people may be the sar some will respond in one way and others in a differe way; in some areas the growth will be slow; in oth it will be amazingly rapid.

One church in Seattle reported four adult classes about 90 each year, of which from 30 to 50 in each cl joined the church, while another church in the sa city reported a slower but equally steady growth. "Wh our congregation was organized," said the pastor this latter church, "not a single person on our str belonged to church. Today they all belong except o But they had to be gotten in individually by perso counseling. Most of them are engineers and other p fessional men. I invited them one by one into my stu When they left, they expressed surprise that I did invite them to join our church, but sooner or la many of them called back and made appointments see me again. This is when I began talking to th about the church."

Other men working in different areas—or perha even this same man working among a different cl of people—might use different techniques. But th purpose is always the same: to convince men that civ zation and Christianity — although they have ma things in common—are not the same, that all m civilized and uncivilized, need the gospel.

The story was told of one new member who learn this lesson in a dramatic way. He approached the pas of a mission church and said that although he hims had no use for the Church whatever—and he said it the kind of language church papers don't publish his wife would like to join the Church, and he wou like to have the children baptized and enrolled in Su day school.

"I don't think I will receive your wife or bapti your children," said the pastor, "for I don't want be a party to dividing your family and have your ch dren think that you are a pagan."

In red-faced anger the man thundered, "I'm no paga

To which the pastor replied, "I didn't say you we But I said that your children will think that you are pagan."

After several weeks the man called back. "Pasto he said, "I haven't been sleeping much lately. I ha been haunted by the thought that my children shou think that I am a pagan."

This man had learned the lesson that a man enjoyi the highest standard of living in the richest coun in the world can, nevertheless, be a pagan.

The conversion of these pagans, as well as the co tinued nurturing of those who have already beco Christians and who have moved to areas where the is no church, constitutes the American Mission progra of The American Lutheran Church.

houghts on Women Theologians

FROM A COUNTRY PARSONAGE

BY ANNE JORDHEIM

HEN, A FEW MONTHS ago, the Church of Sweden ordained three women into the Lutheran min-, I expected some reaction from the readers of the ous religious magazines we subscribe to. Astonish-y enough, no one cared to applaud or object, not to express an opinion. Perhaps this event was not nteresting to the Lutherans of America as it was he European Lutherans, since in this country this stion has not been an issue as yet: Should women me ordained pastors or not? Or perhaps it is so n for granted among the Lutherans of America a woman may well become a church secretary, sh worker, nurse, teacher, or missionary, but cer-ly not a woman pastor.

here are some Lutheran seminaries in America which luate women students. Others permit them to take w courses but never to be on equal terms with the . Some Protestant denominations do the same, but w actually ordain women to become full-fledged ors. In most European countries, women may gradu-from theological seminaries and have done so for y decades. However, not all women theologians are ined. American women have previously fought prej-m and broken the barriers of other professions ch once were considered to be "purely manly," such nedicine and engineering. So why not theology? uld really the interpretation of what the Apostle considers the place of women in the Church be ifferent among the Lutherans here and in Europe? am not touching this debatable issue because I, at time, would have liked to become a theologian. a nurse and medicine is in my blood; and I am h too practical to be able to think in abstract terms! my life, with the exception of the years spent in country, I have had contact with women theo-ns, especially in Germany and Norway. There-I would like to tell about how these women theo-ns have found their place within the Church of respective countries.

er since I can remember "die Vikarin" (the Ger-female theologian) has been an important part he Church in Germany. The leader of our Bible , 25 years ago, was such a Vikarin, and we ad-d her greatly. During the last war she served a city congregation as their pastor while their male r had gone to war. (In Nazi Germany, pastors were drafted by force, and not as chaplains or officers either. If they refused to comply, they were shot to death.)

On our boat, coming over from Portugal to America shortly before the war, we met a brilliant German woman theologian who fled the Hitler regime and later found a job as a "Y" secretary in the South. This very day I know of a German woman theologian, who was recently called to New York City to serve as the assistant to a pastor of a large congregation (not Lutheran), devoted to helping all newcomers to this country, regardless of nationality or religion.

Although both Sweden and Denmark ordain women into the Lutheran ministry, Norway has not done so up to now. However, women study theology on completely equal terms with the men, and they can be found in many branches of the Church, for example as youth secretaries, teachers, welfare workers, as assistants to pastors of large city congregations etc.

Capable, mature women, who have felt the call to the ministry, may they be fully ordained or not, should certainly be well qualified to fill the above mentioned and other positions within the Church. Why, for example, shouldn't a female theologian be capable of serving as a prison chaplain in a women's prison? Or as a psychiatric hospital chaplain, as marriage counselor and teacher of preparation for Christian marriage and family living in churches, schools, and colleges? As social and welfare worker, as religious educator, and perhaps even as editor of religious publications?

It will be interesting to see whether such courageous women, trail blazers in their own field, but encouraged and supported by the brave fight and the years of fruitful experience by their European colleagues, will eventually find their way into our American Lutheran seminaries and thus into the service of our Church.

The Tragedy of Francis Power

A Most Grave Crime

The much publicized trial of Francis Gary Powers is now over, and there is a general sense of relief that his sentence was relatively light. We sympathize with the anxiety of the family; to them Francis was a son and husband who might well have faced death by shooting. There is now some assurance that they will be re-united after a few months or years.

So much for our human feelings. But much more is involved in the Powers trial. Obviously not fellow feeling but policy dictated the action of the Soviet Union. Their clemency was a small price to pay for Powers' statement, "I have committed a most grave crime and deserve punishment." For this was an admission by a representative American that his nation too was criminal and that the acts performed by the western democracies in their efforts to keep pace with the Soviet Union were criminal acts. Powers recognized as much when he deplored the attacks on the United States which his defense attorney had made in order to save him. "After all, I am an American," said Powers.

Of Little Faith

This is not the place to discuss the rightness or wrongness of the U-2 flights. What is more significant is the attitude with which our agents face their tasks. And here certainly there need be no significant disagreement. Any effective military action presupposes some sort of faith in what is being done and obedience to the orders by means of which it is achieved. On both counts Powers failed. If it is true that his motives were as unclear as the trial indicated, it is high time that we examined the assumptions which inform the behavior of our more sensitive agents. If they can believe, after a little pressure from the Russians, that the acts they perform are criminal, there is something lacking in them and perhaps in us.

Moral obscurity and confusion have stamped the entire U-2 operation. If we believed in the justice of our cause, we would be able better to defend the actions which flow from that faith. And we could send our agents on their mournful missions in the confidence that we and they are motivated by something other than mere dollars.

Instead our own moral fuzziness communicates itself to our agents, and we find ourselves in the dis position of begging favors of the Soviet Union. M astounding of all, many people accept the rightness this. Shame does not seem very general.

Not to Reason Why

After the disastrous charge at Balaklava in the mean War, Alfred Lord Tennyson, then newly pointed Poet Laureate of England, was moved to w a not very distinguished poem called "The Charge the Light Brigade." In the aftermath of the Great W (1914-18), when I was a grammar school student, memorized the staccato lines:

Theirs not to make reply,
Theirs not to reason why,
Theirs but to do and die.
Into the valley of Death
Rode the six hundred.

We may agree with Mr. Harold Nicolson that "p otism is not enough," and that Tennyson was at patriotic worst, "ignorant, fire-eating, and insul Much that Tennyson wrote about England will not down. But he has said something about soldiering had better remember. The Roman centurion said to our Lord, and it occurs in a slightly different f in Paul's second letter to Timothy, "No soldier service gets entangled in civilian pursuits, since aim is to satisfy the one who enlisted him." It adds to the simple attribute of obedience. It is now fash able to sneer at this as cant. The fact nevertheless mains that a good soldier does not whimper. He ries out his mission. Sometimes he dies in the lin duty. A nation lacking the ability to produce people cannot be very optimistic about its chances survival.

For the Family Altar

J. R. Hestenes

ward the Fifteenth Sunday After Trinity — *Trade Marks*

The Epistle: Romans 8:18-39 • The Gospel: Luke 10:38-42

Monday, September 19

WE EXHIBIT OUR WARES

Matthew 7:20

Thus you will know them by their ts."

esus said that people know one an- er by the fruits they bear. What shows the outside is a result of what is on inside. In marketing their products, ıy business firms develop a trade mark ch represents the product they are ng. The public soon recognizes this e mark; they accept it as the symbol the product. People everywhere bear ks that tell in a real way what they like. This is true whether we are un- evers or followers of Christ. Some- ıg is bound to show; our life interest, attitude toward people, our manner hinking.

Help us to remember, O Lord, that at we really are is constantly showing; our inmost faith, or lack of it, is on parade. We pray that our lives be a good exhibition of the walk that are taking with Christ through life. en.

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Tuesday, September 20

CONVERSATION

Micah 6:8

And what does the Lord require of you but to do justice?

One of the marks of a Christian appears in his daily conversation. And by this we mean his general conduct, how he behaves himself toward his fellow men. In a certain sense a follower of Jesus is tested at the point of his contacts with other people, how he meets situations beyond his own concerns. Here is the opportunity to show in all clarity the spirit of Christ—to do justice, to do that which is right, fair, and true. In a world where brother wrongs brother, a Christian brings relief to the ways of a hard-boiled world. He strives always to do that which is right.

It is pleasing in Your sight, gracious Father, that I should be just in my conduct. By Your power enable me to be honest and fair in all my contacts and dealings with others. For here the witness to the life in Christ can rise or fall. Amen.

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Wednesday, September 21

CONSISTENCY

Luke 6:46

"Why do you call me 'Lord, Lord,' and not do what I tell you?"

Jesus is here pointing out that in some people there is a glaring inconsistency, a disparagement between what they were saying and what they were showing in their lives. This inconsistency is always a give-away, and one that is highly noticeable. One of the clear marks of true Christianity should be an agreement between conduct and declared conviction. If Christianity is on the outside only, it will soon show. No one is impressed by a form of godliness. When the force of the Spirit is on the inside, the outward fruits will be genuine, and a worthy mark to show.

I pray, dear God, that my life adds up in agreement with the faith I confess, that my conduct shall not be a vain repetition of "Lord, Lord," while I deny You with my thoughts, words and deeds. Make me a consistent Christian. Amen.

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Thursday, September 22

COMPASSION

Micah 6:8

And what does the Lord require of but to . . . love kindness?

Here certainly is another mark that ws we are followers of Christ. "By shall all men know that you are my iples, that you love one another." world is in desperate need of love a sincere show of kindness to lift burden of hardship and cruelty that ses down from every side. It is easy oe kind within the "closed corpora- " of our own circle, but to extend to those we hardly know, or to those may be enemies, here is the test to lay the mark of kindness where no lness is indicated. Still, this is the of everyone who knows the kindness mercy of God.

Dear Jesus, You have said, "Blessed the merciful for they shall obtain cy." Where there is hatred, let me v love; where there are tears, let bring joy; where there is hardship, me lend my hands. May kindness be coin of my conduct. Amen.

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Friday, September 23

COMPANIONSHIP

Micah 6:8

And what does the Lord require of you but to . . . walk humbly with your God?

It has to show that we spend time with God. If we are the same in all appearance as the children of the world who know not God, then we bear no mark that makes us different. Time with God in His Word and in prayer, quiet seasons spent alone with Him in meditation, are bound to make an impress upon us so that it shows. The face of Moses shone when he had been in the presence of God. Our faces do not shine, but there is a glow that shows, for we have a Companionship, we walk as Enoch did, with God. Do you spend time with God?

I need You every hour, O God, for the walk of life cannot be walked except by Your help and guidance. I meet You in the Word, I converse with You in prayer, I see witness to You in earth and sky. Make my walk with You a witness to those about me. Amen.

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Saturday, September 24

HUMILITY

Romans 12:3

I bid every one among you not to think of himself more highly than he ought to think.

Paul's suggestion here ties in with the thought contained in Micah's words, "Walk humbly with your God," emphasizing how it should affect us, destroying our pride. For when we are in the presence of God we are reminded of our sinfulness, and that we are reliant upon His grace and love for forgiveness and all things needful to life and salvation. Arrogance is never a mark of Christianity for a prideful person does not really know the experience of forgiveness. Egotism is the way of the world; humility is the mark of the child of God.

Clothe me with true humility, I pray, and humble me under Your mighty hand, O God, that I shall truly bear the mark of one who follows You. By myself I am as nothing. Only by Your grace and love do I have life and hope. In the Name of Jesus. Amen.

Churches Urged to Increase USO Support

Protestant, Roman Catholic, and Jewish experts on military chaplaincy services joined recently in voicing an appeal for religious groups to increase their support of USO, a federation of voluntary agencies serving American military personnel around the world.

The USO, which currently operates 245 clubs and centers for servicemen in the United States and 23 such centers overseas, is seeking to expand its annual operating budget from $7,000,000 a year to $11,525,000.

In addition, the service agency is seeking $2,125,000 in the first capital funds campaign in its history. This will be for erection of new facilities or expanding existing ones in Alaska, Guam, Korea, Okinawa, the Philippines, and Puerto Rico.

Those urging religious groups to support the special USO appeal were: Dr. Marion J. Creeger, executive secretary of the General Commission on Chaplains and Armed Forces Personnel, representing 34 Protestant and Eastern Orthodox denominations; Msgr. Joseph F. Marbach, chancellor of the Roman Catholic Military Ordinariate; and Rabbi David M. Eichorn, director of field operations for the National Jewish Welfare Board's Commission on Jewish Chaplaincy.

The three clergymen, who recently toured U. S. military installations throughout the Pacific and Far East, agreed that the USO, though a secular agency, is providing important spiritual services to American military personnel abroad and in this country.

Dr. Creeger emphasized that, "while not all Americans overseas are 'ugly Americans'," young people, who often are sent overseas are completely unprepared for such an experience, frequently are tempted to spend their free time in ways that are "utterly unworthy and utterly un-American."

The churches at home, he said, should be "shaken out of their lethargy in order to give more aid to the young Americans in military service overseas."

Especially in the Far East, he said, "the pressures of loneliness and commercialized vice" upon the young people "are inconceivable unless you have seen it."

Fenwick Pier in Hong Kong, where every American who arrives in the crown colony comes ashore, "is lined with gyp-joints offering the most debauchable kind of recreation." he stated.

In situations like this, Dr. Creeger emphasized, wholesome recreational facilities such as offered by the USO "render an incalculable service."

While several Protestant denominations are maintaining service centers of their own, "there is no competition between denominational and USO service centers, because there is so much more room for both," he concluded.

Msgr. Marbach observed that "giving food and entertainment to a lonely boy who is headed for trouble in a strange environment is an important spiritual service."

"There is an intimate relation tween a good moral influence, such offered by USO operated recreatio facilities, and a good army mora he added.

Rabbi Eichorn described the U services as "an off-base extension the work done on the base by military chaplain" and stressed th therefore, "the religious community the United States should see to it t the USO which is a spiritual if actually religious organization, sho receive the needed financial suppo

According to Edwin E. Bond, exe tive director of USO, the centers a clubs maintained by the organizat were visited last year more than 000,000 times by servicemen.

Some 700,000 service people, ma ly men and women stationed in lated areas, attended 2,295 perfo ances of USO-sponsored "Ca Shows." Overnight accommodations showers and shaving facilities w provided in 7,000,000 instances. A tal of 116,814 dependent families servicemen were placed in suita housing. Religious pamphlets were tributed to 683,995.

However, Mr. Bond emphasized t

—RNS PH

THEY NUMBER THREE MILLION—More than 3 million Hindu refugees from Mos East Pakistan are targets of an intensive five-year relief and rehabilitation program to launched in October by the Bengal Refugee Service at the invitation of the Natio Christian Council of India.

he "cold war" continues and 2,-
000 men and women serve in the
Armed Forces "we need more
tual and educational programs in
tary post communities conceived
cially with the needs of our serv-
ien and their wives and children
iind."

This cold war military force is
one of the youngest in our history.
e than half of the men or some
5,000 are under 25, many are in
18 to 20-year-old group. The ma-
y are away from their homes for
first time in their lives," he stated.
espite their youth, the present
erican "cold war army" is also "the
t married military force in our
ory with a total of 3,250,000 de-
lents," Mr. Bond continued.

o finance expanded programs in
ing all these people, the USO has
o now received 90 per cent of its
ls from community chest drives in
5 communities.

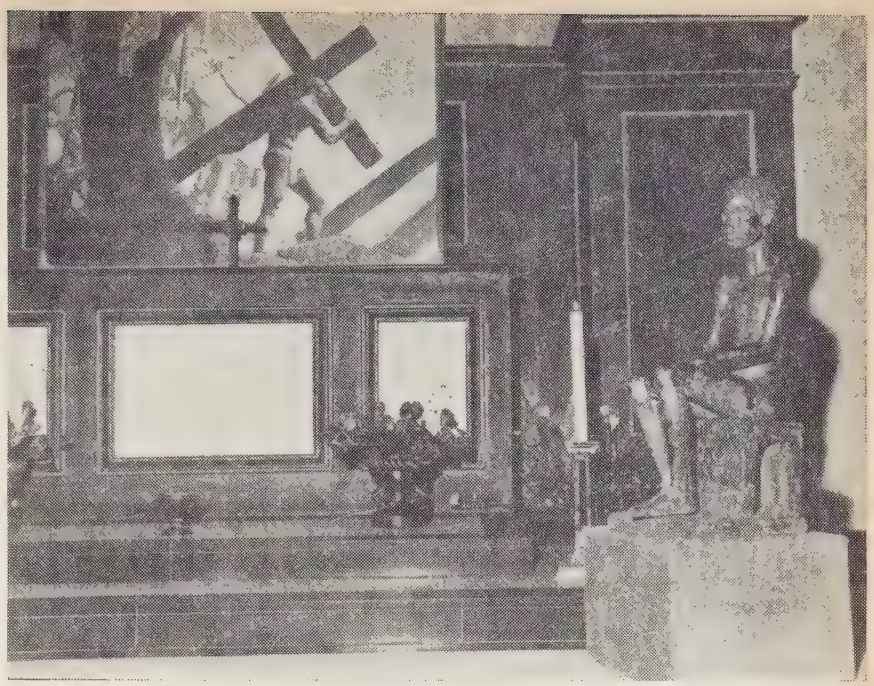
We need more support to do the
effectively," said Mr. Bond, urging
rch and community leaders to
ak up for the USO in their Com-
ity Chest and United Fund
es."

rld Methodists Plan Aore Effective Federation

ecommendations for strengthening
World Methodist Council to
eve closer coordination of "the
k and witness" of its 20 independ-
member bodies will be studied by
dely representative committee dur-
the coming year. Its findings are
e presented to the full Council
next meeting in Oslo, Norway, in
ust 1961.

ie committee was authorized by
Council's 41-member executive
nittee after several of its members
ented the proposals at their annual
ing in Zurich, Switzerland.

iere was general agreement that
re integrated and effective organi-
n and greater unity of Methodist
n throughout the world" was es-
al to eliminate duplication of ef-
and to provide "continuity" be-
n the World Methodist Confer-
, held every five years. The next
l conference is scheduled for Aug.
, 1961, at Oslo.



—RNS Photo

PRAYERS-FOR-AFRICA ALTAR—The figure of an African boy keeps vigil at the "Prayers-for-Africa" altar at St. Martin in the Fields Anglican Church near Trafalgar Square, London. The reredos depicts Simon of Cyrene, a North African who was compelled to carry Christ's cross. The lettering under the picture says, "God bless Africa. Guard her children, guide her rulers and give her peace, for Jesus Christ's sake. Amen."

A British report presented by the Rev. Wilfred Wade, chairman of the Methodist Cornwall district, England, stated that "the Council should aim to give to Methodist churches of the world the unity of moral and theological standards, and the overall strategy which the Lambeth Conference seeks to give to the Anglican Communion." The Lambeth Conference, held in London every 10 years, draws together Anglican archbishops and bishops from around the world.

Mr. Wade's report emphasized that Methodist action in all parts of the world should be "tied more closely to the Methodist Conferences of every continent."

Characterizing the World Methodist Council's present structure as "pathetically loose," it said the Council "should strengthen the fellowship of Methodist peoples over the barriers of race, color, nationality and language, demonstrating an immense area of Christian unity in a world now sorely divided."

Charles C. Parlin, a New York attorney, who initiated the present movement for a closer federation within the Council at an executive committee meeting last year at St. Simons Island, Ga., went much further and proposed the pooling of missionary funds and manpower to be administered by a world board.

He urged the Council to determine, without involving organic union, "how far our separate denominations should and can go at this time in delegating work and authority to a world body of Methodism."

"The time has come when, to face problems of our day in Africa, in Asia, in South America, world evangelism should be done by and in the name of a world Methodism and not by a 'sending Church,'" he said. "Sending Churches carrying with them the flags of their nations."

While British spokesmen gave no encouragement to the Parlin plan and while there is no expectation of its adoption at the 1961 Oslo Conference, the executive committee members expressed "unanimous support for closer communion of world Methodism and a desire to give to what is conceded to be a loosely knit organization more creative power," according to one observer.

Total confirmed church membership of the Council's member bodies in 76 countries is 19,860,426.

AELC Endorses Merger

Merger of the American Evangelical Lutheran Church with three other Lutheran bodies was approved 277 to 8 by delegates to the denomination's 83rd annual convention in Waterloo, Ia.

Specifically the delegates, after only two hours of discussion, endorsed the "Agreement of Consolidation" containing the constitution and by-laws for the new 3,100,000-member Lutheran Church in America.

The other three uniting bodies are the United Lutheran Church in America with 2,500,000 constituents and of German background; the Augustana Lutheran Church, 605,000 members, Swedish background; and the Finnish Evangelical Lutheran Church of America (Suomi Synod), 36,000 members and Finnish background. The AELC, with a membership of 23,600 and of Danish background, is the smallest merging group.

NEW PRESIDENT

The Rev. Anders E. Farstrup of Solvang, Cal., vice-president of the American Evangelical Lutheran Church, since 1957, was elected the denomination's president at its 83rd annual convention.

Pastor of Bethania Evangelical Lutheran Church, Mr. Farstrup will assume his new post in Des Moines, Ia., AELC headquarters, on January 1. He will succeed Dr. Alfred Jensen, 67, who will retire at the end of this year after serving as president of the 24,000-member denomination for 24 years.

Previously the proposed merger was approved by the Suomi Synod and the Augustana Church. The ULCA, largest of the four uniting bodies, is scheduled to vote on the plan at its 22nd biennial convention in Atlantic City, N. J., Oct. 13-20.

The union documents must receive final ratification by delegates to the AELC's convention next year. The merger also must be ratified by a two-thirds vote of the Suomi Synod's 154 congregations and then by the denomination's 1961 convention.

Augustana Lutheran Church will take a final vote on the union at its next year's synod in Seattle, Wash., if the merger is ratified by that body's 13 geographical conferences.

Should the ULCA approve the union, the action will be submitted to its 32 synods for ratification by at least 22 of them.

A constituting convention for the Lutheran Church in America is scheduled for June, 1962, and the new Church will begin to function on Jan. 1, 1963. It will have 30 territorial synods and more than 6,000 congregations.

Lutheran Youth Split Over Inter-Communion

Lutherans were sharply divided over the question of inter-confessional participation in Holy Communion which turned out to be the most hotly debated issue at the first European Ecumenical Youth Assembly in Switzerland in July.

Many Lutheran participants here came from Churches which officially hold that unity of faith and confession is a necessary prerequisite to coming together at the Lord's Supper, and with the agreement of the assembly preparatory committee a Lutheran communion service was held for them in this city during the assembly period.

On the other hand, Lutheran pastors from Denmark, France, Germany and Austria were among 14 clergymen of different Protestant confessions and nationalities who issued an open invitation to a united—but avowedly unofficial—communion service which they conducted for assembly participants. The 900 who received the sacrament at that service included countless Lutheran youth.

There was no official assembly communion service, in accordance with an advance decision of the preparatory committee. The conference chairman, Canon Edward H. Patey of Coventry, England, explained that this was in agreement with "the carefully formulated policy of the World Council of Churches similar ecumenical gatherings."

Besides, he said, "it was well known that certain Churches would only send delegates to Lausanne on the understanding that this rule was observed." While he did not name the Churches, Lutheran bodies were undoubtedly among them.

But those who joined in a chorus of protest against the decision clamor for united communion, inside the sessions and outside th also seem to have included many therans.

The 14 ministers signed an "un cial announcement" in the asser newspaper stating, "Owing to the sions among the churches it has been possible to plan within this sembly a united service of Holy C munion in which all could join. in obedience to our deep convict we take the responsibility of inv the growing number of those earnestly believe that they should cept such an invitation, to take in a united service."

Among the signatories were Lu an Pastors Pierre Schmutz and Ge Casalis of the Lutheran Church France, Peter Krusche of the Lu an Church of Bavaria (Germa Ernst Gläser of the Evangelical Ch of Austria, and Gunar Mandbjer the Church of Denmark.

The Lutheran service of euch was one of several such confess communion services held with the proval of the assembly prepara committee. It was conducted by Rev. R. P. Olofsson of the Churc Sweden, who also led daily Bible ies in Swedish as part of the of assembly program. Leader of the ble studies in German was P Krusche.

Also in the official program fo assembly participants was a Luth service of morning worship on 16 which was conducted in Sw by Pastor Olofsson, with the Rev. Stolt of the Lutheran Church in State of Hamburg (Germany) as preacher.

The assembly was organized by Youth Department of the World C cil of Churches and ecumenical y council of European countries, was attended by about 1,800. An them were at least 500 Lutherans cluding 70 non-Europeans — m Americans—on a 47-day summe change tour of Europe arrange the Lutheran World Federation.

At a confessional group me held here during the assembly, the therans were addressed by Dr. E. Lund-Quist, executive secreta the LWF.

ɔrove LWS Budget

$2,700,000 budget for inter-church refugee assistance and related ces to be carried out for 20 months ng next May was approved by utheran World Federation's Com- on on World Service.

ıe program calls for projects in nds to be supported by contribu- from the federation's 64 member s in 34 nations. Similar projects he current fiscal year are being orted by Lutherans in the U.S., nany, Sweden, Canada, Norway, nd, Australia, Denmark and Hol-

ɔjects for 1961-62 include material spiritual aid to refugees and Lu- n immigrants not yet fully in- ted in their new homelands, and ance to Lutheran Churches, es- lly in Europe, which constitute rities in their own countries or h function under unfavorable ical or social conditions.

was announced at the commis- s sessions in Berlin that LWF ituents have given or pledged 9,375 to special World Refugee programs. Goal of the federa- s WRY effort was $1,000,000.

ajor national totals reported in- ed $445,500 from Lutherans in the $252,000 from Germany, $152,- from Sweden, $30,000 from Den- , $18,725 from Norway, and $50,- from the Oxford Committee for ine Relief in England.

rlier Dr. Bengt Hoffman, director he LWF Department of World ice, told the delegates that last Lutheran Churches shipped over- material goods weighing nearly 00,000 pounds and valued at t $13,000,000.

e also said that during 1959 the d service agency resettled 1,325 gees and migrants overseas and ted them $170,000 in travel loans.

ive Church Life Hungary Reported

ibute to the active church life faithfulness to their religious tasks rn by Lutherans in Communist gary was paid early in August by Lutheran World Federation's sec- y for East European Churches. a report to the LWF Commis- on World Service, the Rev. Paul

FAMILY OF SINGERS—The Rev. Alfred Karlstad and family of Tacoma, Wash., have just returned home from a coast to coast trip in which they presented concerts in 25 cities. The ambitious repertoire of classical sacred music as well as folk songs, hymns and contemporary music has been rehearsed every Friday night in the parsonage by the Karlstads and their three eldest children shown above, Judy, Janice, and Curtiss. Two younger children do not participate officially as yet. Pastor Karlstad serves Gloria Dei Church, Tacoma, Wash.

Hansen, who made a ten-day visit to Hungary in June, said that good proportions of the Lutheran population attend worship services, take part in religious instruction at school and receive the rite of confirmation.

Moreover, he reported, their congregations are "very generous in giving" and "ready to make sacrifices," there is an adequate supply of young men for the ministry, the Hungarian Lutheran Church has an active program of religious publications, and it "conducts its administrative and financial affairs with extraordinary efficiency."

At the same time, the sermons he heard and the talks he had with pastors and lay church members, according to Mr. Hansen, gave him "the clear impression that here are Christians whose main concern is to hear the Gospel of Jesus Christ and to preach it to the people, and who endeavor very earnestly, under the circumstances of their life today, to be witnesses of Christ."

He said church attendance on normal Sundays amounted to between 20 and 30 per cent of the membership in the rural areas, and between 10 and 20 percent in the towns and cities—which is somewhat higher than in the large European Lutheran Churches.

From 70 to 80 per cent of the Evangelical youth participate in religious instruction in the country areas, and from 20 to 30 in the larger communities, he reported. Between 70 and 80 per cent of the youth in the towns and cities are received into adult church membership by confirmation, and 100 per cent in the rural areas.

Norway Parishes Host Africans, Asians

Several Lutheran parishes in the Oslo Norway area have embarked on the novel undertaking of playing hosts for one year to nationals from Asian and African churches to enable them to become familiar with Norway, particularly her language and congregational life.

The parish church of Røa, near Oslo, has invited a young African—probably from Tanganyika—while the Ris and Ullern parishes of Oslo have invited a Chinese student who reached this country in June after a period of study in America. In both cases all the expenses of the young men's stay in Norway are to be paid by members of the sponsoring congregations.

The invitation to the African was extended through the Norwegian Missionary Society by two families of the Røa parish, both of which have young people of their own. He will stay six months with each family.

The Chinese, Louis Yen, will give special attention to learning Norwegian. When he returns to Hong Kong he hopes to be able to translate Christian literature from the Scandinavian languages for the Lutheran Literature Society of that Far Eastern British colony.

Within the ELC

Golden Reunion

A rather unusual confirmation class 50 year reunion was held recently in Minneapolis, Minn.

Fifty years ago four young people were confirmed by Dr. O. M. Norlie in Bethlehem Church, Atwater, Minn. Last month these four classmates held a reunion with their former pastor who is now living at Ebenezer Home in Minneapolis, Minn. Members of the class are Thomas Quello, Atwater, Minn., Elvin Hanson, Lake Lillian, Minn., Mrs. Minnie Arneson Svein, Willmar, Minn., and Miss Clara Peterson, Minneapolis, Minn.

People

The Rev. Herbert E. Strom has resigned as pastor of Messiah Church, Red Lodge, Mont., and accepted a call to serve as campus Lutheran pastor at Montana State College, Bozeman, Mont.

The Rev. Norris Halvorson, former pastor of Our Savior's Church, Brooklyn, N. Y., is now serving as pastor of First Church, Kennewick, Wash.

The Rev. Gabriel Tweet has resigned as pastor of the Kasson, Minn., parish in order to accept a call to become pastor of Our Savior's Church, Brooklyn, N. Y., effective October 1.

The Rev. Oliver L. Jones has resigned as pastor of the American Lutheran Church, Baker, Mont., to become pastor of Gold Hill Church, Butte, Mont.

The Rev. Robert J. Vevle has resigned from his parish in South Wayne, Wis., in order to become pastor of the parish at Coon Valley, Wis.

The Rev. Gordon H. Carls has resigned from the Chatfield-Root Prairie parish, Chatfield, Minn., in order to accept a call to East Freeborn Church, Albert Lea, Minn. The East Freeborn Church, formerly a part of the 3-church parish, is now a separate parish.

Miss Bernita Severson of Mapleton, Minn., has been installed as parish worker at Lakeside Bethany Church and Exeter Farms Church, Duluth, Minn. The Rev. Hans V. Thoresen is pastor.

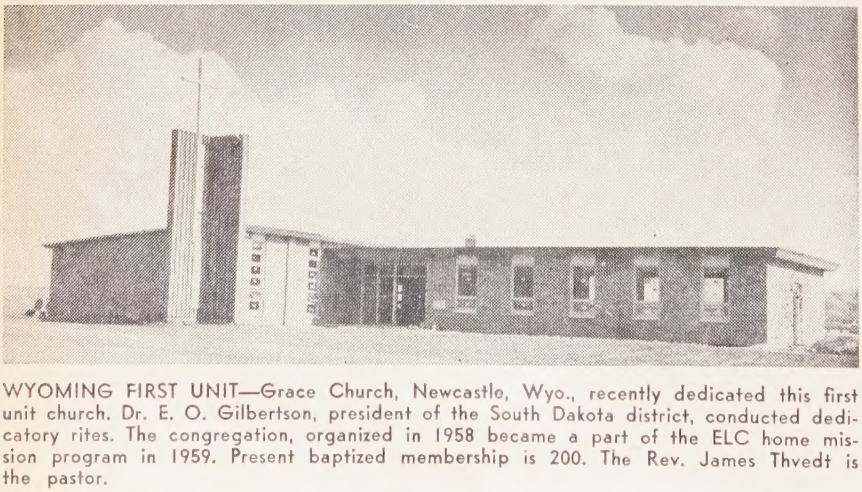
The Rev. Robert H. Arneson who formerly served the Independence parish, Independence, Wis., is now serving as assistant pastor at Trinity Church, Eau Claire, Wis., where the Rev. Waldo S. Johnson is the senior pastor.

Miss Jeanette Amland, formerly parish secretary in Aurora, Ill., was recently installed as parish secretary at Woodlake Church, Minneapolis, the Rev. Alf Romstad, pastor.

The Rev. Donald J. Sneen has resigned as pastor of the North Valley and Laketown Churches, Centuria and Cushing, Wis., in order to do graduate work at Princeton Theological seminary, Princeton, N. J.

The Rev. Axel T. Blom, formerly of Eau Claire, Wis., is now serving as pastor of Our Savior's Church, Chippewa Falls, Wis.

The Rev. Sigmund Bue, formerly of Lake Alma, Sask., is now serving a three-church parish centering in Kingman, Alta.



WYOMING FIRST UNIT—Grace Church, Newcastle, Wyo., recently dedicated this first unit church. Dr. E. O. Gilbertson, president of the South Dakota district, conducted dedicatory rites. The congregation, organized in 1958 became a part of the ELC home mission program in 1959. Present baptized membership is 200. The Rev. James Thvedt is the pastor.

The Rev. Marlow Engberg, form of Fowler, Colo., is now serving a Home Mission congregation, Princ Peace in Casper, Wyo.

The Rev. Curtis A. Fox, formerl Philip, S. Dak., is now serving Z and Linden Churches, Hanska, M

The Rev. Orville C. Grorud, fo erly of Columbus Falls, Mont., is serving Golden West and Pondera ley Churches, Conrad, Mont.

The Rev. Conrad N. Halvor formerly of Northfield, Minn., is serving a two-church parish in W toma, Wis.

The Rev. Reuben D. Mellum, merly pastor in New London, Mi is now serving Breckenridge Chu Breckenridge, Minn.

The Rev. C. O. Pedersen is ser as pastor of Bethel Church, Rowl Pa.

Churches

Centuria, Wis.—The North Val Laketown parish of rural Cent and Cushing, Wis., has realigned local UELC churches, effective month. North Valley and Millt churches will form one parish, La town and Cushing churches will f a parish to be served by the Rev. G Nygaard of Cushing. The Rev. D ald J. Sneen has been serving the E churches in this parish realignme

Columbus, N. Dak.—Four E churches near here have united one congregation. The former Gr View, Pleasant Prairie, Bethlehem, First Churches of the Columbus pa have merged and are now known Trinity Lutheran Church. Procedu toward the merger were begun ab two years ago. The newly formed c gregation consists of some 600 m bers. The Rev. Owen Gaasedelen pastor of the parish.

Obituaries

Rebekah Kubik, six-year-old dau ter of the Rev. and Mrs. Andr Kubik of Jordan, Mont., was struck a car and fatally injured in Aug while visiting her grandparents in M neapolis, Minn.

The Rev. Ingvald A. Lavik d August 2 in Clear Lake, Iowa, at

of 69 years. He was born February 91, at Red Lake Falls, Minn. He up in Milnor, N. Dak. He at- ed St. Olaf College one year and graduated from Concordia Col- in 1917. He enrolled at Luther logical Seminary, St. Paul, Minn., later enlisted in the United States y and served in World War I. 919 he re-entered the seminary and graduated in 1921. He served par- at Fowler and Colorado Springs, ., from 1921 to 1932. He served ural Perry parish near Mt. Horeb, , from 1932 to 1950. Later he d Stone Bank and Toland congre- ns near Oconomowoc, Wis., for years. From 1955 until his death served as an assistant pastor at r Lake, Iowa. He is survived by wife, the former Clara Gronhovd, four children. One of his three ers is Dr. John R. Lavik of Min- olis, Minn., president emeritus of er Theological Seminary, Saska- , Sask. Funeral services were held Clear Lake, Iowa, on August 5 Dr. V. T. Jordahl, president of South Central District, preaching sermon. Services were also held Perry Church on August 6. The ment was in the Perry cemetery.

nge of Address for ELC Pastors

ncent G. Mostrom, Volin, S. Dak., 60
F. Mundfrom, Midland, S. Dak., 9-1-60
Roy Nilsen, 40 Sarina Dr., Commack, ., 7-12-60
l M. Njus, Inwood, Iowa, 8-1-60
thur C. Odden, 1703-3rd St. N., Fargo, ak., 8-15-60
ane A. Olson, 1034-10th Ave. S., May- , Ill., 8-15-60
G. Otterness, 709 E. 4th St., Northfield, ., 8-15-60
n E. Quam, Apt. 417, 410 Canner St., Haven, Connecticut, 9-1-60
nley Satre, 715 S. Cedar St., Palatine, -1-60
rbert E. Strom, 425 W. Cleveland, nan, Mont., 9-15-60
O. Sunde, 4271 Clairemont Mesa Blvd., Diego 17, Calif., 9-1-60
yd A. Svendsbye, 609 W. 114th St., 22, New York 25, New York, 8-25-60
Gilbert Thompsen, 9101 Fir Drive, r 16, Colorado, 9-1-60
P. Tidemann, 1004 E. Highland Acres Bismarck, N. Dak., 9-1-60
D. Tollefson, 1018 Alice St., Snohomish, ., 7-24-60
n Vallem, Stoughton, Wis., 9-1-60
n. L. Vaswig, Luther Theological Sem., Como Ave. W., St. Paul 8, Minn.,)
ert J. Vevle, Coon Valley, Wis., 9-1-60
hard M. Waag, Route 37 NW, River- Terrace Addition, Great Falls, Mont., 50

Newly Ordained

James T. Alger, Warwick, N. Dak., 8-1-60
Christian J. Bruland, Summit, S. Dak., 7-28-60
Laurence Christenson, 872 W. 21st St., San Pedro, Calif., 7-31-60
Robert M. Dennis, Hollendale, Wis., 7-1-60
Robert J. Furreboe, 2921 Park Ave., Muskegon Heights, Mich., 9-1-60
Leon C. Gilbertson, McLaughlin, Alta., Canada, 6-10-60
Ronald C. Golberg, Glenwood, Minn., 9-5-60
Thomas E. Herbranson, Central Luth. Church, Huff and Wabasha, Winona, Minn., 9-1-60
Bruce Kjellberg, Mission Hill, S. Dak., 9-1-60
Gerald V. Larson, 44 Seventh St., Berlin, N. H., 7-17-60
Lincoln L. Leer, Devils Lake, N. Dak., 9-1-60
Nels J. Lillejord, New London, Minn. 8-15-60
Herbert E. Malm, 1609 Portland Ave., Minneapolis 4, Minn., 9-1-60
Roger W. Peterson, Lily, S. Dak., 7-1-60
O. Kenneth Siegele, Marion, N. Dak., 8-1-60
El Roy E. Steinwand, Wildrose, N. Dak., 9-1-60
Harold M. Stoa, Karlstad, Minn., 7-15-60
George A. Strand, Viking, Alta., Can., 7-1-60

Want Ads

Rate $1.00 a line, minimum charge $4.00

For sale: Bronze church bell. Write Mr. Arless R. Markegard, Houston, Minnesota.

For sale: Maple Leaf Luth. Church, Seattle, Wash., Harvey Johnson, Pastor, is offering 6% Building Bonds (12 yr. amortization schedule) to finance a new sanctuary and parish educ. wing. Write Maple Leaf Luth. Church, 32 NE and East 100th St., Seattle 55, Wash., for prospectus and application form.

For sale: Bonds for sale in $500 units. Maturity from 5 to 15 yrs. Good interest rate. Those interested write to Luther Memorial Home, Madelia, Minnesota.

Parish Conservation Service

The merits of the propositions advertised below have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

121-acre choice farm, all tillable, good modern bldgs. Excellent location in Dakota Co. South of Twin Cities. Reasonable terms. Early possession. 682-1A

100-acre farm with 80 acres cultivated for $25,500. Near Luth. church. Ten minute drive to town of 1600. Farm in same ownership 54 yrs. Other farms and businesses in Cent. Wisc. 682-2A

320-acre farm in Red River Valley area East. Marshall Co. Well improved. Good house with running water. Good large barns with good well. Grain farm, also cattle and sheep. Lights, phone, near creamery, church and school. Price $27.00 per ac. Payment ½ down. Easy terms. Bal. on 4% int. 682-3A

Business

Lucrative, well established hardware business in SC Mont. vicinity showing $10,000 net income for $20,000 incl. inventory and fixtures. Quick possession. Retiring because of health. Would like business sold prior to October. 682-4C

FOR RENT

2 bedroom home in S. Mpls. Carpeted, drapes, refrigerator, stove, gas furnace garage. Near Chicago car line. Ten min. drive to down town. Available Sept. 1. 682-5B

WANTED TO RENT

Wanted to rent by mature, quiet woman a 3 room apt. in S. Mpls. by October 1. 682-6B

POSITION WANTED

A neat lady wishes to be companion to lady and to help with house work and cooking in a home in Mpls. 682-7D

Church music graduate, Organ major, desires organist position in a Mpls. church. 682-8D

HELP WANTED

Widower, owner of fine farm in West Cent. Wisc., desires Luth. motherly housekeeper for five children, school age 7-19. Well brought up and behaved. Active and faithful in church. 682-9F

Lonely widow desires refined lady companion to live with her in her comfortable home in small country town in N. Dak. Luth. community. No smoking or drinking. Give ref. No nursing care required. 682-10F

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